Lutheran Herald

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RURAL LIFE SUNDAY IS MAY 15, 1955

LUME XXXIX MINNEAPOLIS, MINN., MAY 3, 1955 NUMBER 18

Rural Life Sunday—1955

AN ANCIENT ritual of the Christian Church will be observed in many Lutheran churches on Rogate Sunday, May 15, also known as Rural Life Sunday. Originally the Rogation Days observance, three days before Ascension, consisted of religious processions visiting the fields to ask God's blessing on the growing crops. Services now are held in the churches, with special prayers for the blessing of Almighty God on the fields and flocks.

A Lutheran service, based on the common liturgy of the Church, has been prepared by the Rural Church Program of the National Lutheran Council. Printed in regular "Sunday bulletin" form, copies of the service are available for $1.75 per hundred at the Council's Rural Church Program, 327 South La Salle St., Chicago 4, Illinois. This is the second year in which this particular service has been used by Lutheran churches.

A part of the service is the traditional dedication of the seed, with a prayer addressed to the Lord of springtime and harvest to "water it with the gentle rain from heaven and warm it with the golden sunshine that it may bear fruit a hundredfold." Suggested hymns carry out the theme of praise to the Creator God. They include "Praise to the Lord, the Almighty, the King of Creation" and "Beautiful Savior."

Many Christian denominations observe Rural Life Sunday as a day set apart for emphasizing the meaning of Christianity for rural life; for the invocation of God's blessing upon the seeds, the fruits of the soil, and the cultivators of the earth; and for the consideration of justice for agriculture.

Dr. E. W. Mueller, secretary of the Council's Rural Church Program, emphasizes that the purpose of the service is not to worship nature or rural living, but to worship the *Creator* of the things of nature.

"Its purpose," he says, "is to remind us of our dependence on Divine Providence for the fruits of the earth and to make us worthy of being God's co-workers."

Rural Life Sunday in its present form was first observed in 1929, at the suggestion of the International Association of Agricultural Missions, and according to plans adopted by the Home Missions Council, the Federal Council of Churches of Christ in America, and many religious bodies.

In recent years the day has had special significance in rural parishes, where members of 4-H Clubs, Future Farmers of America, or adult farm organizations attend divine worship services as a group. The observance is not confined to country parishes, however. Many churches in America's cities also arrange for a special worship service, in recognition of their dependence on God for the fruits of the earth and praying for the spiritual health of rural America. Some city and rural pastors have exchanged pulpits for the day.

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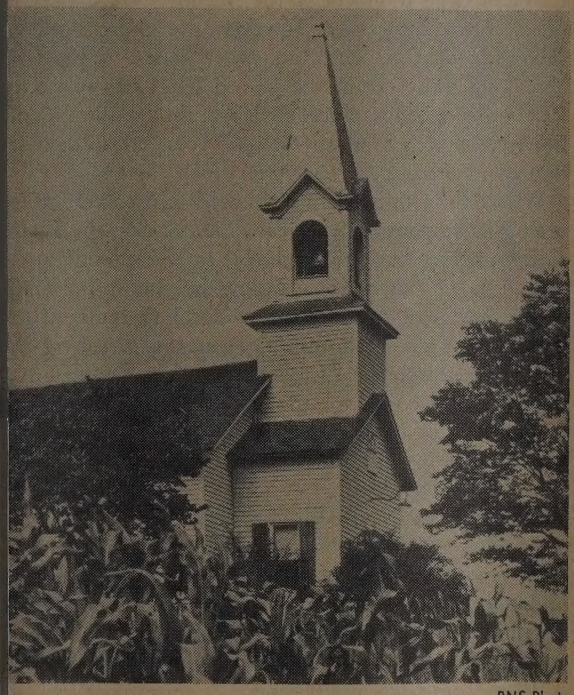

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he Evangelical Lutheran Church is the most "rural" of all the utheran bodies.

How Rural Is the Lutheran Church?

Betty Westrom

s the Lutheran Church developing programs geared o serve a cross section of our society? A study pub- ished by the Division of American Missions of the National Lutheran Council, *A Profile of the Lutheran Church,* nudges the reader into taking a good look at he condition of the Church in the rural areas. Dr. E. W. Mueller, secretary of the Council's Rural Church Program, directed the work.

The study points out that we tend to idealize the riendly little church—the church where the same three vomen have served together at the Ladies' Aid meeting or the last 10 years, a church where most of the men know what Bill Radtke planted in his "back 40" last pring. We like to think of these sturdy groups of solid Christian citizens living the good life out in the beau- iful countryside.

What is actually happening to the utheran Church out in the rural reas? By means of graphs, the rofile of church membership in arious states is compared with the eneral population profile of the state. Statistics from each synodical body are also compiled for each state. Figures used are based on the 1950 census and on the yearbooks of the various synodical groups for that year.

The disease of restlessness which afflicts all of America has made inroads in the country, too. As the farms grow larger and the rural families smaller, the rural population declines steadily. People without roots, who live in the same place for only two or three years at a time, tend to remain aloof. They do not become active in community or church affairs, because they don't expect to be around long enough.

The traditionally rural Lutheran Church cannot view this trend and other changes taking place on the rural scene without becoming concerned. Lutheran churches are growing in the cities because they are being "fed" by the rural churches. The members and the leadership are being drawn from these small places where the birth rates are high and the out-migration is extensive.

In its early years on the American scene, the mission activity of the Lutheran Church was rural mission activity. Newly formed congregations simply "gathered up" the Lutherans who had migrated from Germany or the Scandinavian countries, most of them farmers. As the Lutherans moved into the cities, the Church followed them there, but it was always a case of ministering to "our people." If the Lutheran Church is to be a truly American Church, however, it must serve a cross-section of American society. Its work must have broad geographical coverage, must be beamed to both the metropolitan and the rural areas, must win souls from various national and racial backgrounds.

LUTHERAN HERALD — O. G. Malmin, *Editor*

CLARICE FOSS, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

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It is not essential that each synodical body should minister to a cross section of society, just so the Lutheran Church as a whole is working toward that goal. The Evangelical Lutheran Church will wish to evaluate its resources to determine how it may best be used to help the Lutheran Church to achieve better geographical coverage and to help the Church minister to a cross section of society.

Although America's rural population is declining percentage wise, 42% of the total population still lives in incorporated places of 2,500 or under. If we are to serve a cross section of the population, Lutheran membership should be approximately 42% rural. The study reveals that 59% of our congregations are rural, but they have only 37% of our total membership.

The Evangelical Lutheran Church is the most "rural" of all the Lutheran bodies. Fifty-nine percent of its approximately 800,000 members live in towns of less than 2,500 or in the open country; which compares with 42% for the population as a whole. Of the ELC's churches, 2,059 are in places of less than 2,500 population, while only 214 congregations are in large cities. At first glance this would seem to indicate that the ELC is doing more than its share in rural missions and that, in this synodical body at least, there are no "rural church" problems.

In a 14-state region containing 46% of the nation's population, 81% of America's Lutherans are found; and the vast majority of the members of The Evangelical Lutheran Church are concentrated in these north central and lake states. Included are the traditional Scandinavian and German strongholds of the Upper Midwest —the Dakotas, Minnesota, Iowa, and Wisconsin.

The strongly regional character of the ELC may be seen from the fact that there are 24 states where there are no congregations affiliated with it, and there ar 11 other states in which there are fewer than 15 con gregations. In the pioneer days, churches were estab lished for the Norwegian farmers who settled in th central plains, and city churches were established whe members of these churches moved into the city. Th ELC "followed its own."

When large numbers of the members began leavin the territory altogether, however, the church quickl followed them to cities in other states. While thi "breaking away" from the prairie states has given th ELC broader geographical coverage, the rapidly expand ing new churches, mostly in the West, are almost a located in urban centers.

Where the Church had once been tardy about recog nizing its responsibility in the cities, of late the Hom Mission boards have not been able to give enough atten tion to the importance of planting churches in the small er places. There are at least six states (Illinois, Michi gan, New York, California, Oregon, and Washington where The Evangelical Lutheran Church is more urba than the population for the state as a whole. For ex ample, 96% of New York's ELC members are locate in large cities, while just 70% of the state's total popu lation is located there.

All the states listed need a stronger rural church pro gram to reach the millions of unchurched who live i the countryside. While all the synodical groups wil undoubtedly have to share the responsibility, surel the traditionally rural ELC will wish to assume its shar of the responsibility.

When compared with America's mushrooming sub urban population, the home mission prospects in rura America seem poor. Why should a Church expend it efforts in scattered villages which have little or n growth when it can move into a booming suburb an score almost automatic success in membership gains?

To talk about rural missions when the suburban an big city mission opportunities exceed the supply of pa tors may seem a little like scouring the entire forest fo a pail of berries when you can buy them all clean an neatly packaged at the supermarket. The lure of quick harvest is unmistakable.

But every year America's rural church membershi declines at a faster rate than does its population. Ever year a smaller percentage of our country people belon to the Church. Immortal souls are being lost out in th green and wind-swept places, now the most unchurche in the nation. Only 40% of America's country peop belong to any church, which compares with 57% in th nation as a whole.

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In the pioneer days, churches were established for the Norwegi farmers who settled in the central plains, and city churches we established when members of these churches moved into the city

Lutheran Hera

A lack of opportunity in the rural areas? Today we have approximately 37,500,000 unchurched people in rural America. Each of them is a potential member of the Christian Church, and no denomination can afford to relax its missionary efforts while those millions remain outside of the fellowship.

Obviously, it would be impossible to plant new churches in every small community which is without a Lutheran church, for the rural mission task is only one part of the responsibility of the Lutheran Church. There will be new parishes, of course, but the real strengthening of the rural church must be in the rural congregations already established. With the Lutheran Churches working together under the Division of American Missions of the National Lutheran Council, duplication of effort is being eliminated in the planning of new work. Even in the more established areas, where there is a surplus of Lutheran churches, there is the possibility of consolidating parishes, freeing a pastor to work in a field where the need is greater.

The unchurched people in rural America today are not like the unchurched people who were gathered into the Lutheran churches a century ago. At that time they were Lutheran immigrants, good Christian people who were waiting for the organized Church to catch up with them. Today's rural areas are spiritually "burned over." They are populated by many who are without religious training or inclination. They are the spiritually indifferent who must be *won* for Christ through energetic effort.

Some of the problems involved are pointed out by Dr. Mueller in the study. For example, to interest the 1,691,621 members that live in towns below 1,000 in a program of nation-wide evangelism, it is necessary to have activity in 7,705 congregations; whereas the 2,303,263 who live in cities above 25,000 can be reached by having activity in only 3,377 congregations.

"When such programs are initiated, it is the practice to hold mass meetings in the larger population centers," Dr. Mueller points out, "and the influence of these mass meetings is expected to trickle back into the smaller units. That is why they often feel forgotten.

"Another problem, closely related to this, is the fact that for an effective evangelism program among the 52 million people who live in the open country or in towns below 2,500, we have to cover millions of square miles and have activity in 14,254 places. On the other hand, the 61 million who live in cities of 25,000 or over can be reached by having activity in 483 places. Distance is a social cost that the Church needs to consider if it wishes to carry on an adequate ministry to the scattered people of our nation."

Lutheran Home Mission activity in the booming West Coast states has resulted in impressive gains during the last few years, but almost all of the new missions have been established in the cities and in the suburbs. Sixty-seven per cent of the ELC membership in California, for example, is concentrated in cities of 25,000 or more. In Oregon, with 51.4% of the people living in places of 2,500 or less, The Evangelical Lutheran Church has only 12% of its members in these smaller places.

The Far West is one of the most unchurched areas in the nation, particularlly in the rural areas. Only 22% of the residents of the Pacific Northwest states have membership in any church. In the Western specialty-crop areas of California, farming is a vast commercialized industry, with much of the field work done by migrant laborers. There is very little real rural community life.

New areas of rural mission endeavor must not be opened at the expense of the heartland of Lutheranism, the north central and lake states. This is the region in which 81% of all American Lutherans live, an area comprised of North and South Dakota, Minnesota, Iowa, Wisconsin, Michigan, Nebraska, Illinois, Indiana, Delaware, New Jersey, New York, Ohio, and Pennsylvania.

In none of these states can the Church consider its mission accomplished. North Dakota, where the Lutherans comprise 41% of the total church population, is the most Lutheran state in the union. There are still 51% of the residents of that state, however, who have no church membership. The Lutheran Church should be expected to bear the largest mission responsibility in reaching the unchurched.

In some ways, The Evangelical Lutheran Church is making great strides in serving a cross-section of American society. Although it was founded by Norwegian immigrants and for many years ministered almost exclusively to people of Norwegian background, the ELC has in recent years become a truly "American" Church, welcoming into its membership people of every nationality and racial background.

Geographically, too, it has made some progress. Although it is still a strongly "regional" church, with most of its strength found in the Upper Midwest, there has been a definite effort in the past few years to spread the work over the entire country, to think of all America as a mission opportunity.

But The Evangelical Lutheran Church, in states where it is just beginning to grow, should not forget the rural places which have always been the source of its strength. In its zeal for winning America's cities and suburban areas, the ELC must not neglect America's small places, where the spiritual fires are burning low.

EDITO

We Are a Rural Church

The staff of LUTHERAN HERALD is quite well aware that Rural Life Sunday is May 15, not May 1, as might seem to be indicated by some of the material which appears in this week's issue. Our "previousness" is considered. Rural Life Sunday has no formal place in the Church Year. Nevertheless, it is a day which is coming to have increasing meaning in many of our congregations. We publish our "Rural Life Sunday" material early this year in the hope that it may be of use to congregations which are planning some special observance of the day.

It is the proud boast of The Evangelical Lutheran Church that it is the most rural of all Lutheran Churches in America. Whether that is actually something to boast of is another matter. It is due to the fact that the people who founded our Church "possessed the land" when they came here from other lands across the sea. The truth, as far as our Church is concerned, is that it has been only in the past generation or two that we have begun to have much of a vision of the city. It is perhaps a true summation to say that we continue to be a rural Church, but that our urban membership is constantly on the increase. That is a wholesome situation. We trust that in the years to come, especially in the merged Church which is "just around the corner," we shall be a nation-wide Church, doing effective work in city and town and village and country.

In the meanwhile, it is heartening to note the emphasis which is being placed upon the rural Church in our day. Basically, of course, there is no difference between a congregation in the country and a congregation in the city. Both are made up of people who need the Word and the Sacraments. Both are surrounded by people who constitute a mission field. Both have the mandate of the Great Commission resting upon them as a God-given responsiblity.

Yet, methods and techniques differ. And problems differ. In a sense, different specialized training for pastors is needed. When the writer was a young pastor, we constantly heard the complaint that few of us were equipped to be successful pastors in the great cities. Now we sometimes hear the opposite, with the added criticism that too many pastors consider a rural parish a temporary refuge until some opportunity to minister to a city flock appears. We do not know how merited the criticism of a quarter-century ago was, nor do we know how deserved is the criticism made today. Both are chiefly important as revealing that the Church is mindful of the peculiar equipment needed and the special ministries required in varying situations.

The so-called Commission on Rural Church Life of The Evangelical Lutheran Church is fast winning a name for itself. It is made up of a group of men who have seriously studied the special problems and opportunities of the rural Church and who aim to be helpful to rural congregations and pastors. An article in this issue tells a little about the Commission. The Division of American Missions, National Lutheran Council, has a special consultant on Rural Life and the Rural Church, so that there is also an inter-synodical connection.

Some of the special problems which have confronted, and to a degree still confront, the rural parish are the heritage of a by-gone day. Chief among them has been the multiple-congregation parish, which often imposed upon one pastor three, four, even five large congregations. A necessity in pioneer days, it may be that these arrangements were continued into our day because stewardship training had been somewhat less than good, and because there was a shortage of pastors.

Great improvement has been made in this area of the rural ministry. More and more there has been division of parishes into more workable units and realignment of duplicating parishes. A study of the circuit rolls today is a far more heartening experience than it was only twenty years ago.

There is, however, a great deal more to be done. We incline to believe that this is the major task now as it has been in the past. If the time comes when no rural pastor has to serve more than two congregations, and when every rural congregation of more than 500 baptized members has its own pastor, great progress will have been made.

Economic and social changes in rural America are of deep concern to those who see in our rural congregations the "heartland" of the Church. We recently spent several days in one of the older rural parishes of the ELC. Its pastor of more than 25 years told us something of the changes he has witnessed during his ministry. The one which is affecting that parish chiefly is that it takes twice as much land to make a farm as was the case when he came there as a pastor. In those days, he said, a quarter-section supported a family nicely, and families were uniformly large—four children, or five, or even six. Now, with the expensive machinery needed, the average farm is twice as large and the family living on it is usually smaller. His point is that, in a great many instances, a congregation which seems to be losing membership or at best is barely holding its own may be facing conditions which make numerical growth all but impossible.

IALS

As remarked earlier, it is encouraging to find more and more intelligent interest displayed in all questions related to the Church in the country. There was the birth of our Church and there is still our greatest strength. Rural Life Sunday may well be observed generally throughout the Church.

Rural ELC Family

Speaking of the rural Church, as we were in the preceding editorial, it is a matter of special interest to members of The Evangelical Lutheran Church that one of its rural families has been singled out as the subject of a special article in the April issue of the *Woman's Home Companion*. A feature article entitled "Our Family Easter" carries the by-line, "By Freda Disrud as told to Ronald Schiller." It is one in a series of articles on "Our American Faiths" and is therefore intended as a general article on the faith of the Lutheran.

The Disrud family (parents David and Freda and children Dennis, Dyanne, and Arlynn) live near the Turtle Mountains in north central North Dakota, not far from Rolla. They are members of Our Savior's Church, Rolla, of which the Rev. R. S. Rusley is the pastor. The family was instrumental in organizing the congregation and is active in all its affairs. Their interest also includes the Church at large. The oldest of the children, Dennis, plans to enter Concordia College for the school year of 1955-56. In the community also, the Disrud family takes an active part, all of them having found places in the various projects of a typical, fine rural community of North Dakota.

A number of matters in relation to the article are particularly appealing. On the more formal side, it was necessary, in keeping with the purpose of the series, to make some presentation of the faith of the Lutheran Church. All the usual pitfalls in such a project have been avoided. Without becoming dry and dogmatic, Mrs. Disrud tells in a straightforward and simple way just what her Church teaches and exactly what that means to her, to her family, and to the congregation to which she belongs. An excerpt will demonstrate:

"The main thing that distinguishes Lutheranism from most other Protestant groups is the very strong emphasis it places on faith in God and His doctrines, rather than on a precise form of ritual, as the essential part of religion. We believe that a true Christian faith can come only as a result of faith—that a person possessed of strong faith will want to lead an ethical upright life without being compelled to by rules and regulations. We believe that the Bible is the only sure guide in matters of faith and conduct, which is why we require our young people to engage in a long period of study before being confirmed in the church. We hold that man is saved, not through his own efforts, but solely by the grace of God freely offered through Christ, and that each Christian can by sincere repentance receive His saving grace."

Recalling all the insipid, watered-down "explanations" we have read in popular magazines of "what Lutherans believe," we suggest the above as a model for others to copy! The readers of the article are left in no doubt as to the faith we hold.

More important than *how* a person summarizes one's faith is the question, What does that faith lead to? What sort of life grows out of it? In the Disrud family, it seems to have borne the fruit which faith should always bear.

It has led to a life of family solidarity. Nurtured by daily use of the Word, strengthened by prayer, the family is a solid unit of love. The little joys of life become big; the big sorrows and anxieties of life are met together and conquered together, as a family

It has led to a life of contentment. Bear in mind that this is a rural family. "The suspense that every farmer on earth knows so well begins with us in May when my husband David sows our 500 acres with grain. And it lives with us throughout every day and every night, through all the spring and summer, until the last bushel has been harvested in September or October. Our entire year's income will be invested there in the earth around us and, good or bad, the harvest is the only payday we ever know."

Some years are good, some are bad. Drought and rust and grasshoppers have played a large and tragic part in the North Dakota farmer's life. But God does bless the prayerful efforts of His children. And He does teach contentment.

In brief, the faith of the Disruds has led to a humble walk before God. The article is so warm and human, so tranquil and trusting, that one comes away from reading it with a new realization of the yearning that lay behind the writing of the hymn, "O, for a closer walk with God."

To be sure, this family is not "typical" in the sense of being "average." But it is "typical" in the sense that it is a family which has learned what God can accomplish if only His children will let Him. We are happy that the nation has been given such a picture of a rural family in our Church. There are many of them, we are sure. May there be many more!

A New Merger Approach

The following news release has been received from the News Bureau of The United Lutheran Church in America:

A new approach to all American Lutheran bodies looking toward eventual merger has been proposed by The United Lutheran Church in America to the Augustana Lutheran Church.

A "historic invitation" extended by Dr. Franklin Clark Fry, president of The United Lutheran Church, to the Augustana Lutheran Church to "begin conversations with a view to merger and to a joint invitation to all other Lutheran church bodies" was revealed officially here today. Dr. Fry presented the invitation to the Commission on Ecumenical Relations of the Augustana Church at a conference in Chicago, March 28, as the spokesman for an eight-member commission of the United Lutheran Church.

After receiving the proposal, the Augustana commission "decided to recommend the invitation to our Church for favorable action." It will be scheduled for consideration when the Augustana Lutheran Church holds its convention in St. Paul, Minn., June 13 to 19.

The invitation from the ULCA and the reply of the Augustana commission were released simultaneously to the two denominations in their respective weekly news magazines to be distributed today.

The United Lutheran Church is the largest Lutheran body in North America with 2,200,000 members. Membership of the Augustana Lutheran Church exceeds 500,000.

The combined membership of the eight participating bodies in the National Lutheran Council and the unaffiliated Lutheran Church—Missouri Synod is more than 7,000,000.

The Lutheran, official weekly news magazine of the ULCA, and Augustana's *Lutheran Companion,* will carry the following statement from the ALC Commission:

"Very fruitful discussions were held on March 28 with representatives of most of the Lutheran synods in America by our Commission on Ecumenical Relations. Three delegates from the Lutheran Church—Missouri Synod, eight from The United Lutheran Church, and the Committee of 36 from the four Churches of the former American Lutheran Conference attended three separate sessions. The main item of discussion was Pulpit and Altar Fellowship.

(Pulpit and altar fellowship means a pastor of one church would be welcome to preach or conduct services in a Lutheran church of another denomination, and that members of one group could take Holy Communion in a church body of another group.)

"At the close of the meeting with The United Lutheran Church, Dr. Fry read a formal invitation from his Church to Augustana to begin conversations with a view to merger and to a joint invitation to all other Lutheran bodies. He also presented a historic summary of the similar actions by his Church and Augustana through the years on the matter of unity, among other things documenting the desirability of joining in opening the door to all Lutheran communions to discuss merger prospects.

"The Commission decided to recommend the invitation to our Church [Augustana] for favorable action. The official invitation is published for the information of our constituency. Since the historical statement also indicated reasons for such joint action in inviting, the whole communication is published."

After a series of separate conferences with commissions representing the Lutheran Church—Missouri Synod, The United Lutheran Church and four other church bodies negotiating a smaller merger, Dr. Oscar A. Benson, Minneapolis, president of the Augustana Lutheran Church and chairman of its Commission on Ecumenical Relations, said:

"Augustana is optimistic about the outlook because in spite of the divisions among us at present, the hope is entertained by all Lutheran bodies that there may be increasing fellowship and some day a completely unified Lutheran Church in America."

Following is the complete text of the proposal of The United Lutheran Church in America, quoted from "The Lutheran," issue of April 13:

In loyalty to the spirit and the earnest prayers of our Church, we cannot allow this conference to come to a close without expressing heartfelt appreciation, and offering what we hope may be a historic invitation to the Augustana Lutheran Church.

We thank God, and are grateful to you, for the intimate fellowship in the Lord which has existed between our two church bodies ever since The United Lutheran Church in America was founded. Although the organic link that had united the Augustana Synod with the General Council was severed in 1918, the bonds of affection and of a common defense and proclamation of the Gospel have never been loosened. We have been spiritually enriched because the pulpits and altars of Augustana churches have always been open to our ministers of the Word and communicants; and Augustana pastors and people have always been welcome in the most holy places of our congregational life.

The United Lutheran Church in America rejoiced to follow the Spirit-led leadership of your Church six years

go when you sought to achieve union of all the participating bodies of the National Lutheran Council, with federation as an intermediate step if necessary. Our representatives shared eagerly and gratefully in the negotiations to that end, presided over by the honored president of the Augustana Lutheran Church. Our Church, with yours and the American Evangelical Lutheran Church, was one of three to vote affirmatively on both of the propositions, calling for union and federation, that were submitted to the conventions of 1950. Like you we were filled with sorrow when these efforts, which we still believe were in accordance with God's will, were frustrated.

In this same spirit we acknowledge your hospitality to us this afternoon. We are specially thankful because it enables our commission, speaking with full authorization in the name of The United Lutheran Church in America, to offer an official invitation through you for serious consideration and, we hope and pray, acceptance by the Augustana Lutheran Church.

The United Lutheran Church in America invites the Augustana Lutheran Church to enter into conversations looking toward organic union, with the proviso that such conversations shall be open to any and all American Lutheran church bodies which desire to participate therein. We believe with a constantly deepening conviction that our two Churches, at least, belong together. We are persuaded that if we allow Him to have free course, the Holy Spirit will join them in one Church, and we long for this union to be consummated.

The agreements of our Churches are deep and broad. In all essentials we are already one. Five basic points of consensus, which are far from exhaustive, impressively exhibit our already existing unity of faith and spirit.

Like you in the Augustana Lutheran Church, we in The United Lutheran Church in America subscribe to all the confessions of the Evangelical Lutheran Church without any reservations of heart or mind.

Like you, we hold that no further definitions of doctrine, in addition to the historic confessions of our Church, are necessary for Lutheran union, and we set up no other standards or tests apart from the confessions or alongside them.

Like you, we desire all negotiations looking toward Lutheran union in America to be open to all Lutheran church bodies, and we extend pulpit and altar fellowship without exception to all.

Like you, we fulfill *ex animo* the constitutional purpose of the Lutheran World Federation "to foster Lutheran participation in ecumenical movements" both internationally and nationally.

Like you, we believe in and practice a large degree of local and regional autonomy in our church polity as a consistent application of the Lutheran principle.

In behalf of The United Lutheran Church in America which has declared "its desire to merge with any or all" Lutherans in America, and has authorized this commission "to participate in drafting a constitution and in devising such organizational procedures as may seem wise in effecting union," we respectfully invite the Augustana Lutheran Church to appoint a commission of equal numbers to meet with us for that purpose and to join with us in issuing invitations to all other Lutheran church bodies to appoint like commissions. May the blessing of God our Savior rest upon this endeavor to reveal openly the unity which we have already received as His precious gift.

Evangelism in Norway

Conrad M. Thompson

Last fall, under the auspices of the Lutheran World Federation, I attended a meeting of its Commission on Stewardship and Congregational Life in Kiel, Germany. Enroute meetings were arranged in England, Norway, Germany, and Holland, where opportunity was given to present the Preaching-Teaching-Reaching Evangelism Mission as it is carried out in the ELC and now in other Lutheran bodies in America. The Lutheran Church of Norway and the many "free groups" have always been interested in evangelism. Our own Church has for many years shared Norway's concern and has been much enriched by it.

The Lutheran Church's recent forward strides in evangelism, particularly as it concerns the mobilizing of our Christian people to bear a positive, living, aggressive witness of Jesus Christ, now intrigues Norway's Christian leaders and we, therefore, feel it both a privilege and a duty under God to accept their many invitations to share our evangelism program and experiences with them.

The Commission on Evangelism and its parent board, the Board of Home Missions, have encouraged the acceptance of the invitations and have voted to encourage me to go to Norway this spring and Pastor Agnar Tanner to go in the fall. Pastor Tanner will lecture to pastors' groups as the P-T-R missions are actually being carried out, in the Oslo and Sarpsborg areas.

April 19-20 I will speak on evangelism, and particularly the P-T-R's, at a Lutheran Pastors' Conference 100 miles north of London, England. In Norway similar lectures will be given at the following places:

April 22-23—P-T-R Committees, Sarpsborg, Norway
April 26—Evangelism Conference—Oslo
April 27—Evangelism Conference—Arendal
April 28—Evangelism Conference—Kristiansand
April 29-May 1—Evangelism Conference—Stavanger
May 2-6—Evangelism Conference—Bergen
May 8-11—Evangelism Conference—Eina
May 12—Evangelism Conference—St. Louis, Missouri

(Continued on page 440)

Aron Xulu

Johannes Astrup

Dr. Johs. Astrup is "the grand old man" of the ELC's mission in Zululand, South Africa. After a long life of service as a missionary, he "retired" some years ago. However, he is still busy about the Lord's work. At present he is working on a translation of the Bible into the Zulu language and also on a translation of Dr. Johannes Ylvisaker's "The Gospels." Dr. Astrup celebrated his eighty-second birthday in December.

It might interest friends of our Zulu Mission in South Africa to read an obituary of one of our oldest Christians who hailed from the time of Bishop Schreuder and matured in his Christian faith and life during the time of Schreuder's successor, Bishop Nils Astrup, and who was a great help to me for 30 years while I was in charge of Untunjambili Mission Station.

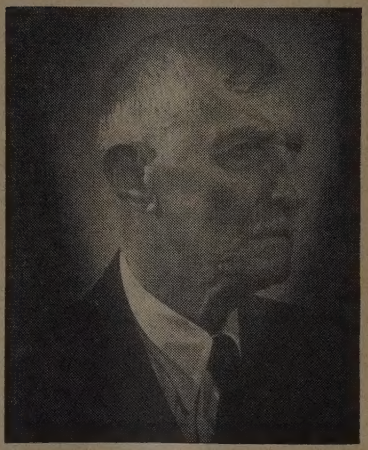
On my father's arrival in June, 1883, a year after Bishop Schreuder's demise, the congregation at Untunjambili was well established. The number of Christians was not very great, but all had been won for Christ through the strenuous efforts of Bishop Schreuder.

In the congregation two brothers of the Xulu family were very prominent, working faithfully and diligently for the coming of the kingdom of the Lord among their people. They were devoted followers of their Lord and Savior. The older brother, Gabriel, was a wonderful worker, both in the congregation and in this heathen surroundings, preaching and teaching both on Sundays and during week days.

He attended also the meetings of our Church Council every Wednesday when disputes and offenses were carefully considered and settled before the Missionary in charge at Untunjambili. (See *Unkulunkulu in Zululand*" by Dr. Burgess.) Aron Xulu followed faithfully in the footsteps of Gabriel.

The Church Council consisted of four men who may be listed according to their special merits: old Samson Sibiya, Gabriel Xulu, Aron Xulu, all baptized and confirmed by Bishop Schreuder, and Kornelius Msimanga, who became a member of the congregation during my father's time at Untunjambili.

Samson Sibiya died just before I left Untunjambili in 1931. Gabriel Xulu passed away some years later and Aron Xulu died on February 5, 1955, about 100 years old. Kornelius Msimanga is the only one still living,



Dr. Astrup

and he is between 90 and 100 years old.

Several years ago I wrote obituaries of Samson Sibiya and Gabriel Xulu. Today I wish to write a few comments on the life of Aron Xulu.

I was asked to take the funeral service at Aron Xulu's burial at Untunjambili. My son Hjalmar drove me over the muddy and slippery road. This was my text: "Blessed are the peacemakers for they shall be called the children of God" (Matt. 5:9).

Aron had a large family; two girls and five boys. The sons, barring one who died shortly after he married, were not ready to listen to the "peacemaker" teachings and directions of the father. This created sorrow in his heart. But Aron did not tire of being a "peacemaker" in the weekly meetings of the Church Council and he was a great help to us in our work. He would come every Saturday with the other members of the Church Council and about a dozen other Christian men to have the Gospel explained to them by the Missionary-in-charge. On Sundays they all went down into the adjoining valleys among the heathen to be "peacemakers" in the name of the "Prince of Peace." And Aron certainly never spared himself in these arduous efforts. Neither he nor any of the others in those times expected any temporal remuneration. It was a voluntary work of Christian love.

When Aron was not doing congregational work he was most busy at his home. He was always at work. Most other native men are prone to throw all the work upon their wives but Aron plowed the fields, weeded them, worked in the bush, looked after his cattle and donkeys, and supported himself and family most successfully. His outstanding diligence in his home life was an indication of his assiduous efforts at spiritual "peacemaking."

Aron never bragged and he did not pose as a saint. He had his faults and readily admitted his mistakes and did his best to overcome them. He gave heed to the "peacemaking" work of his Savior and yielded himself wholeheartedly into His hands.

Aron was my good friend from childhood and my faithful helper during the 30 years or more that I was in charge of Untunjambili and its many outstations, most of which were established by myself. After I left Untunjambili I often contacted Aron and encouraged him to continue his work as a "peacemaker" in the congregation and among the heathen. He responded joyfully.

It is not long ago that I met him here in Kranskop. He was walking along at an ordinary rate and seemed in good health. And now suddenly I was apprised of his passing away from this life.

Aron Xulu was a "peacemaker" following his Savior, Jesus Christ. Therefore, in my concluding remarks I could say that Aron was blessed by God among other "peacemakers" that are called the children of God and heirs unto that blessed peace which remains for the people of God.

Blessed be the memory of Aron Xulu, our Zulu "peacemaker," in the annals of our mission at Untunjambili!

Service Centers Opened in Japan

haplain G. A. Jensen, LCDR CHC, USN (Lutheran) preaches e sermon at the dedication of the chapel in the new Lutheran rvicemen's Center in Yokosuka, Japan. The chapel which seats out 125 people will be used in the religious work of the Center r the Navy, Marine, and Army units stationed nearby.

Lt. Col. Wayne M. Daubenspeck (ULCA), retired Army Chaplain and newly appointed Service Pastor at the Center in Yokosuka, Japan.

ostess desk at the Center in Tachikawa, Japan. The photo was ken on the opening day. Secretary-Hostess, Mrs. O. H. Theiss is the center foreground. Mrs. Wayne Daubenspeck is acting ecretary-hostess at the Yokosuka Center

The new Lutheran Service Center at Tachikawa, Japan.

Three years of planning by the Lutheran Service Commission ended in February when two service centers were opened in Japan, at Tachikawa and Yokosuka, within the space of two weeks.

Service Pastor Edwin C. Sohn announces that the Tachikawa Center (Tokyo area) was formally opened on February 12; the Yokosuka Center, according to word received from Service Pastor Wayne M. Daubenspeck, had its opening on February 26. The openings were attended by several hundred people, including servicemen and their families, Lutheran missionaries of the Tokyo-Yokohama Area and their families, chaplains, and high ranking officers representing the military. The Yokosuka Center is less than a block from the main gate of the important Yokosuka Naval Base, while the Tachikawa Center is within a block of the main gate of one of the largest Far Eastern air bases.

Both centers have chapels, lounges, game rooms, music rooms, projection rooms, and snack bars. Mrs. Wayne Daubenspeck is acting secretary-hostess at the Yokosuka center and Mrs. Otto Theiss serves in the same capacity at Tachikawa.

The premises at Yokosuka recently renovated, are being rented. The Tachikawa Center was built by the Lutheran Service Commission and together with the property represents an investment of $19,000. The actual construction at Tachikawa was begun last September shortly after the associate secretaries, Dr. Yaeger and Pastor Kraemer, had given their on-the-spot approval of plans.

While the centers are of "Western" design, correctly appointed and pleasingly decorated, an Oriental touch is the inclusion of a tokonoma in the lounges at both centers. The tokonoma, an elevated alcove dear to the hearts of the Japanese people, is used for pictures, scrolls, and floral arrangements.

Latest word received from Yokosuka indicates that more than thirty men are already visiting that center daily.

Report from Colombia

Displaying their books are Vacation Bible School pupils in Tunja. The photo was take December, 1954.

The general conditions for mission work in Colombia have generally remained unchanged during the past months. Several surface developments have caused uncertainty and some false hopes. In spite of fluctuating and oftentimes contradictory reports, we do have reason to thank God for some progress in this country where the political and ecclesiastical authorities have united in placing obstacles in the way of Protestant congregations and Protestant missions.

The last time we gave reports of conditions in Colombia it was mentioned that permission had been granted to continue Protestant schools in some of the areas where we have our congregations. It has now been shown that this information was in error and we have the following news from Miss Belva Nerlien:

"I am sure that by now someone has informed you of the fact that we do not have permission for any of our schools. No doubt someone confused the inscription of the Bogota schools with permission to conduct them, which is definitely not the same thing. Hilma Bello and Mercedes Olivos are going from home to home in the Parpa area, as I understand it, and Leonilde Montoya and Maruja Parada are doing the same in Mausa."

The Misses Valborg Torkelson and Elizabeth Heerde have recently gone into the interior highland areas in Boyaca Province. They have been living in El Cocuy and have been active there and in Carrizal, two of our older Protestant communities. They went into this area without official authorization from government officials, but on the assumption that the constitution, which would permit them this freedom, would apply in this case. It was later discovered that they needed some special permission, so the red tape necessary in such a case was unravelled, and we have the following lette from them written from El Cocuy:

"We thought it would be of interest to you, as wel as to the others at home who are praying, to know that last Friday the Captain, who is the Military Mayo of this town, called the owner of the house we are living in and arranged for an interview with him fo the following day. Among other things he asked hin if he were a Protestant. To this the owner answered with an emphatic 'Yes.'

"Then the Captain asked him to advise the two American missionaries, as well as all the evangelical and especially those from the country area of Carrizal to meet with him on the following Tuesday with regard to the school and services we had petitioned for.

"On Sunday when we arrived in Carrizal the peopl had already been informed and were excited, wonder ing what the Captain's answer would be. Needless to say we were much in prayer and the Lord was ver near to bless in our service that day.

"On Tuesday many came down the mountainside every believer's home was represented. They met i the home where we are staying here in El Cocuy. To gether we marched to the Captain's office and there h first read a telegram he had received from Tunja as a answer to our going there and talking with the Gover nor of this department—Boyaca.

"The answer was favorable, stating that we mission aries had the right to live anywhere in these region of El Cocuy, and to have our evangelical services wit the guarantees and protection from the Colombian gov ernment. He again advised us to live in the town an not in Carrizal.

"As to the school he said that he could not grant t permission since it is required to teach Roman Catholi

octrine in the primary schools. Since he knew we ould not agree to do that, it would be impossible for im to issue a permit to us for the school.

"Of course most of the parents were disappointed, ut they remained very grateful for the liberty the Cap- in gave us to proclaim God's Word here and assur- g us his support.

"We all returned to the house and had a real thanks- ving service, and when they left, 'they went on their ay rejoicing.'

"So thank God if you were amongst those who rayed—and we do need your continued prayers, be- use the enemy is furious that Christ has won another ctory!

"Fields are truly white unto harvest but the people e bound by fear and the teachings of man.

"We were exhorted by the Captain to go carefully d not to do any propagating. Nevertheless, we know od is able to do the impossible, praise be to His holy ame!"

We are indeed thankful to God that our missionar- s can again reside in this area, the first time this has en possible for well over three years. We realize that ere may be certain difficulties and therefore would nderscore the request for constant prayer.

tudent work is being continued in Medellin, which an education center for Colombia; in Bogota, where e have our Bible Institute and Normal Training hool; and in Tunja, where there are several govern- ent schools. Government schools are controlled re- giously by the Roman Catholic Church. There is often great deal of pressure placed upon students attending ese schools who dare to have any contact with a rotestant individual, especially a missionary. There are, owever, many students who come because they have t found peace for their souls and are earnestly seek- ing such peace. In Tunja alone, Miss Nerlien reports that thirteen students participated in presenting the drama, "The Challenge of the Cross," given in con- junction with the children's program put on by our Church on Holy Thursday.

One of the difficulties that we have experienced is the lack of schools for the Protestant children. Under pressure of the ecclesiastical authorities, the government has refused permission to conduct any Protestant schools in the plains area and in most of the highland area where we have missions. We have therefore begun boarding schools for the children of these areas in the city of Bogota. Miss Nerlien writes as follows about this work:

"I hope to get in a few hours in Sogamoso on Tues- day, to visit the Montoyas and our new work there. They were already starting services on March 13, but I haven't heard how things went. I was in the boarding school for Plains children in Bogota for a few minutes, and haven't gotten over the inspiration of it yet—thirty fine young girls! Now a girl from Tunja has also joined them. Most are from the Plains, but also a few are from Bogota. I hope to get some pictures of them when I next go in."

Politically, the conditions do not seem to be greatly improved in Colombia. The former president, Laureano Gomez, who was deposed about a year ago, is going to be permitted to return to Colombia. Many people are fearful of the consequences. The revolt of the freedom-loving people against the present type of dic- tatorship has not completely subsided. There has been quite a bit of violence reported in the two provinces of Caldas and Valle recently. This would seem to be an indication that the people are longing for religious liberty and the liberty to think and live according to their own way and that they are not going to be at ease until such freedom has been granted them. Please

tured at the left are Misses Elizabeth Heerde and Valborg Torkelson, ready to leave Tunja for their new station in El Cocuy. The oto at the right is of the group at the ELC Colombian Missionary Conference.

pray much for the people of Colombia and especially for the Protestant Christians that are constantly facing difficulties and may again face a difficult period of persecution.

MADAGASCAR

One of the challenging places for missionary work in Madagascar is in the advanced school for boys that we have at Manantantely. The boys who are trained here are the future teachers of the schools of Madagascar, both within our mission and within the government. The Rev. Arndt Braaten who has recently been appointed to serve as principal of this school has caught some of the vision and possibility as reflected in a letter written by Mrs. Braaten and just received. She writes as follows:

"For the first time in our seven and a half years of married life we are completely settled and at work. It's a great feeling. Everything is unpacked and in its place and all came in perfect condition. We have a nice, large home newly painted inside. All the school buildings have just been painted white and green under Arndt's supervision, all the grounds are well mowed, and we're in a positively beautiful setting in the valley, with mountain ranges all around.

"School started March 1 so things are in full swing now. Besides doing a lot of repair work, Arndt is busy with buying food for the students, being spiritual advisor, handling all disciplinary problems, watches and pays all native help besides teaching math and science. He has started in on Malagasy lessons too and is in hopes of teaching religion in Malagasy next September. His day starts at 6 a.m. with devotions in his office in Malagasy for the native workers, at 6:30 it's breakfast, then devotions for the students in French at 7 a.m. and at 7:30 classes begin. It's a rich, full day and he is really happy in it.

"I too have my work. I have Ladies Aid every Thursday afternoon, but so far it's a little difficult because of the language. However, everyone is so willing to help teach me that I'm hoping I'll catch on before too long. I'm also school nurse besides taking care of the workers who are sick and their families, and then there are always many who come from the villages around. It's a great opportunity to witness and I just love it. I'm so happy for my nurses' training and two years of working in a doctor's office.

"The children are just fine and growing up so fast. They both can count to 20 in all three languages and know the Lord's Prayer in all three too—what a glorious opportunity there is in a child's mind.

"We're happy to be here at Manantantely; we feel God has much in store for us here and we're willing to be used of Him. It's a wonderful age to work with and what God can do with these young lives if only directed and led in the right way."

You Can't Do It Alone

Harold B. Kildah

THE FOURTH SUNDAY AFTER EASTER
May 8, 1955
Text: John 7:37-39

We are a bit peculiar, you know. From the time o their infancy we try to instill self reliance into th character and personality of children. We teach them t serve themselves, to try to dress and feed themselves and gradually to assume a place of responsibility i society and the home. At the same time, the schools an the social situation into which children are plunge combine to foster in the individual a capacity for lead ership and example. "Think," we slogan, and "bea yesterday," we say. By means of charts and graphs an comparisons we urge the individual to "get on in th world." But at the same time we know, Christian know, and the Christian Church likewise knows, tha the most important consideration in the life of man i a consideration that depends on the power of God an not on the ability of man. Basically, "You can't do i alone" is a truth that we should instill into the mind and hearts of children. It is quite plainly true.

If one were to analyze the ministry of our Lor Jesus Christ and try to come up with an analysis in single word, he would do violence to the Gospel an be guilty of oversimplifying the work of Christ. It i nevertheless true that the work of Christ can be sum marized as an invitation. It was His work to invit men to something far better, to call them away fro self to God, away from pride to humility, away fro sin to grace, away from self-reliance to reliance on Hi grace and truth, away from destructive influences tha tend to destroy men and their souls to the lifting powe of the Gospel, to the cross of Christ where love an pity flow mingled down to the hearts of men and thei lives. He was engaged in issuing an invitation to th "new birth," to the "life in God," to forgiving balm for the healing of the souls of men. Isn't that reall the whole intent of God? That men should be healed redeemed, restored, forgiven?

You will find it in the text for today. Just as yo have found it again and again whenever the Gospe has been preached, whenever you have read the Wor of God for private and family devotion, whenever th announcement of Holy Communion has been publishe

How many times have you heard the invitation How many times have you been reminded by the Wor by the preacher in the pulpit, by the ministry of th Church that "you can't do it alone?" It is true, i spite of our self-reliance, in spite of our inconsistenc in spite of man's desire to go it alone your salvation not of yourself. It is only in the gracious invitation a gracious Lord as you respond and "come to Him

Rural Life Commission

Paul A. Hanson

the days when Dr. C. P. Rasmussen was in charge the Urban Life section of the National Lutheran ouncil's Division of American Missions, he sometimes efaced his speeches with this remark: "Our Church he ELC) has the best country church program in the y." Sometimes the pastors and people who serve and e in rural areas are tempted to wonder conversely hether we in The Evangelical Lutheran Church may t also have "the best city church program in the untry."

It is with the hope that the special opportunities, ivileges, and problems of the rural Church may be ven proper place that our Church has set up, under e Department of Home Missions, what is called the ommission on Rural Church Life. Its basic concern is ith making the rural Church as effective as possible. metimes one might be tempted to wonder whether, a predominantly rural Church such as ours, there need for such a Commission. In fact, however, even our Church we are inclined to take our heritage too uch for granted. We sometimes act as though we are t aware of the fact that a very considerable share of r constituency is rural in outlook, thinking, and titude. Hence, the Rural Church Life Commission.

On Thursday, February 10, the Commission was ivileged to spend a day at Luther Theoolgical Semiary, St. Paul. With the gracious co-operation of Drs. ogness, Burgess, and Field, as well as members of the udent body, the Thursday morning convocation, sevral class periods, and a good share of the afternoon ere set apart for a report and briefing from those who e active in the rural Church.

Speaker at the convocation period was the Rev. J. E. grimson, Tioga, North Dakota. His name is familiar readers of Lutheran Herald through the splendid ries of articles he is at present writing entitled, "Adntures of the Great Plains Pastor." His convocation ldress dealt with rural Evangelism and the Social limate. Using as his text Paul's words, "We are ambassadors of reconciliation," he made the point that ural pastors must respect the people's community, be horoughly aware of the political, economic, and social limate of a given community. He further observed hat there are great difference in communities. The fact hat there are areas which are depleted in population hallenges the pastor with a creative mind to find ways f providing leadership for the folks who remain.

Pastor Agrimson contended that, since change is a basic and continuous factor of our times, it is dangerous for the pastor who is moving into a community to judge it on the basis of the textbooks he has studied. He must study each community into which he comes. Finally, he said, "The pastor ought to be a pastor, not a Chamber of Commerce secretary, nor a mimeograph slave. 'Pastor' is a sound Lutheran term which needs to be revitalized with some injections of self-sacrifice and mission urgency."

During the forenoon, class periods were made available by Dr. Burgess and Dr. Field to the Rev. Paul Sather, Baltic, South Dakota, and to Mr. Arthur Christenson of the Placement Bureau. These men lectured to the students on special aspects of rural church work.

A business session of the Commission was held during the day. Two new members were welcomed: the Rev. Harold Hofstad, Alexander, North Dakota; and the Rev. A. E. Setness, Fairview, Montana. With one exception, all members of the Commission were present.

Two men were given permanent advisory status on the Commission: Mr. O. Leonard Orvedal, Rural Life Commissioner of the ELC, whose special responsibilities are in the North Dakota District; and Mr. Arthur Christenson, director of the Placement Service of The Evangelical Lutheran Church.

A Unique Tour

Something unique in world travel will be experienced by twenty-five or thirty pastors and laymen of The Evangelical Lutheran Church next summer. Under the tour leadership of Mr. Conrad S. Braaten, senior at Luther Theological Seminary, St. Paul, the group will make a six-week round-the-world tour with the specific purpose of visiting Foreign Mission fields. Mr. Braaten is the son of Madgascar missionaries and has travelled extensively.

Leaving Minneapolis Monday on August 1, the tour will include London, Paris, Rome, Tel Aviv (with trips to some of the cities of the Bible), Cairo, Addis Ababa in Ethiopia (Ambassador Joseph Simonson will be the host), Nairobe, Madagascar, Tanganyika, India, Hongkong, Japan, Hawaii. Return to Minneapolis will be September 9.

It will thus be possible for the men to visit the mission fields of The Evangelical Lutheran Church in Madagascar, Hongkong, and Japan, as well as fields of the Lutheran World Federation in the Holy Land and in Tanganyika. In India the Santal mission, which is strongly supported by ELC people will be visited. Throughout the trip, the general work of the Lutheran World Federation, through Lutheran World Action, will be studied.

Confirmation at Pacific Lutheran College

Pictured above are members of the class of Pacific Lutheran College students who were confirmed on Palm Sunday, April 3, in Trinity Lutheran Church, Parkland, Wash. From left to right, those pictured include: Row 1, Faye Armstrong, Lyndall Lovett, Lillian Pietila, the Rev. Kelmer N. Roe, Marjorie Bevan and Carol and Stanley Jacobson. Row 2, Gary Morris, William F. Anderson, President S. C. Eastvold of PLC, the Rev. Erling C. Thompson, pastor of Trinity, Paul Sjunnesen and Frank Karwoski. Row 3, Kent Freeman and Louis Geisert.

When twelve Pacific Lutheran College students took their confirmation vows on Palm Sunday, April 3, it brought to 137 the total of students who have been baptized and confirmed since 1948.

During that period the Rev. Kelmer N. Roe, professor of religion, has instructed thirteen classes for confirmation. The entire instruction program has been on a voluntary basis. Announcement has been made to the student body that classes were being held for instruction in the truths of the Christian Church, and the young people have come on their own.

The confirmands have met in the residence of Professor Roe once a week. This last class met 22 times. Of the 137 who have completed their instruction, 49 were baptized. There were 73 men and 64 women.

President S. C. Eastvold of PLC gave the confirmation sermon on April 3. The Rev. Erling C. Thompson, pastor of Trinity Lutheran Church where the confirmation services are held, was the liturgist.

"This marks the end of an era," Professor Roe commented after the confirmation. "Next fall the student congregation will be organized and this program of instruction and confirmation will come under the work of the congregation and its pastor." The Rev. Robert W. Lutnes, pastor of Hope Lutheran Church in Tacoma, has accepted the call to be pastor of the student congregation. He will take up his duties on September 1. The congregation will be patterned after the one which is functioning so successfully at St. Olaf College.

The congregation will worship in the auditorium of the Chapel-Music-Speech building. Pastor Lutnes and family will live in Cramer Cottage on the campus.

Evangelism in Norway

(Continued from page 433)

Since the Lutheran Church—Missouri Synod has launched a P-T-R pilot project in April and will conduct a workshop on it and other phases of evangelism, I will leave Oslo the evening of May 10 in order to speak to their Church's circuit contact men in St. Louis on May 12.

I write this report, not only to enlist your prayers, but also at the request of the Board of Home Missions in order to make known some of the progress and challenge of evangelism both in America and in Europe.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE FIFTH SUNDAY AFTER EASTER

The Epistle: James 5:16-20

The Gospel: Matthew 6:5-13

Monday, May 9
THE HEART SPEAKS
Read I John 3:19-24

Beloved, if our hearts do not condemn us, we have confidence before God.

If we really want to know what our relationship to God is like, we must let our heart speak to us. The heart tells the truth to its owner. For that reason John tells us that if our own heart does not condemn us we have the right relationship to God. We are living under grace. We are depending upon the salvation made for us by the Son. We are permitting the Holy Spirit to dwell within us. When these things are going on our heart is at rest. There is no disturbing "ache" there.

But if our heart condemns us; if it refuses to give us peace, it is a sign that something is wrong. Perhaps we are letting a sin have its way; perhaps there is a wrong we have not made right. The heart will keep condemning its owner until the wrong is driven out and Christ is given full room.

Listen to your heart! It is the keeper and the watcher of your life.

Dwell in my heart, dear Jesus. Amen.

Tuesday, May 10
KEEP PRAYING
Read Luke 18:1-8

"And will not God vindicate his elect, who cry to him day and night?"

God hears our prayers, and He acts. This is the lesson of the parable Jesus told. The widow kept after the judge until he acted. He did not take action upon her first request, to be sure. In fact, he refused to be interested. This attitude should have been enough to make her lose courage. But no, she kept after the judge until he finally gave in to her request.

The question here is not so much why does God wait so long sometimes to act, but rather, do we have enough faith and courage to keep on with our prayers until God answers them? Too often people say, "I prayed, but . . . ," which means they didn't keep on praying. They gave up at the very outset. God would ask, "Why didn't you *keep on* praying?"

Whatever your trouble, whatever your need, keep bringing it to God in prayer. He will hear your voice and He will answer your request in His own time and way.

Teach me to pray without ceasing. Amen.

Wednesday, May 11
PRAY FOR OTHERS
Read Genesis 18:16-23

"Wilt thou indeed destroy the righteous with the wicked?"

When God determined to destroy Sodom because of its great wickedness, Abraham became alarmed. Lot and his family were in the city and they were in danger of being destroyed with the others. Because of his alarm he took the matter to God in prayer. This prayer session with God is one of the most striking illustrations to be found in the Bible. Abraham kept at it because he had a real concern for Lot and his family.

Prayer has been given to Christians not to be used selfishly. We must pray for ourselves and for our own, but we must pray for others also. Prayer must be more than "local." It should have far horizons, reaching to the far places of the world. Even for our enemies we should pray.

Many people have discovered how prayer for others works a wonder impossible without it. All of us know people who need to be blessed through our prayers.

Hear my prayers for all men. Amen.

Thursday, May 12
TRUE CONSECRATION
Read Revelation 3:14-22

"I know your works; you are neither cold nor hot."

The Church in Laodicea was on the fence. If you went there to be among them it would be hard to decide if they were a Christian Church or not. They were not exactly un-Christian, nor were they exactly warmly-Christian. They were down the middle-of-the-road. They were "neither cold nor hot."

Someone has said that too many people who bear the name of Christ live in a "gray zone." That is to say, they are not in the black zone, nor the white zone. You can't tell what they are for or what they are against. They are not decisive. They do not come out for Christ and they do not come out against Him. They live in a gray zone.

God wants us to get into the black zone. He wants us to be warm. He wants us to get off the fence. We must be more than saved by grace, we must be consecrated so that we are evangelically warm.

Make me a zealous Christian. Amen.

Friday, May 13
HIS PRESENCE
Read John 14:13-21

"I will not leave you desolate; I will come to you."

This was the promise of Christ to His disciples. They had learned to lean on Him. His going away was not a pleasant prospect to them. Quickly He put an end to their fears by promising to come to them in the Spirit.

The promise is to us, too. How good it is to have Christ with us in all our living. The happiest people on earth are those who have Christ with them. The home where Christ is a member of the family is a blessed home. The field, the office, the work bench, where Christ stands as a partner, is a place of happy work. The fork in the road is without danger when Christ is along to pick the right path. The trial of pain and hardship is met with grace when Christ sustains. Growth in grace is steady and prospering when Christ leads us to the Word and Sacrament. Old sins are killed and new desires live when life is lived with Him.

Abide with me, O Jesus. Amen.

Saturday, May 14
A SILENT GOD
Read Isaiah 54:7-13

"For a brief moment I forsook you, but with great compassion I will gather you."

Almost everyone who has learned to depend on God has felt, at times, that God has run away. He becomes silent. With even the greatest of saints this has been so. They have wondered whether God were dead, or in hiding. Sometimes when we are in deep trouble, or when we are blue, we ask, "Where is God now?" We feel that He is gone. For, if He were present with us, and if He cared for us, why are we having trouble, or why are we feeling blue?

At times like this we should ask God to help us believe more than ever in His love. God never deserts His people. He has promised that. "I will never leave you nor forsake you." He knows our need of Him and that if for one moment His everlasting arms were taken away from us we would perish.

Learn to depend on God! If He seems silent, hiding, away, remember that it may be a test of faith. Meet it in faith.

Strengthen my faith, O God. Amen.

Here and There on the Christian Front

Edited by Raymond M. Olso

YOUTHFUL BELL-RINGERS

RNS Photo

These youthful handbell ringers from the Brick Presbyterian Church in New York were among 90 teen-agers from three states who participated in a bell-ringing concert at the Westside Presbyterian Church, Ridgewood, N. J. Also taking part in the Handbell Festival were youngsters from Presbyterian churches in Cranbury, N. J., and Easton, Pa. The bell ringers from Brick Presbyterian Church have appeared with the New York Philharmonic Orchestra, and on a number of network radio and TV programs. The first festival of this kind was held a year ago.

LWF IN MINNEAPOLIS

Minneapolis has been chosen as the site of the Third Assembly of the Lutheran World Federation in 1957. It will be held over a ten-day period, August 16-25. Selection of the site for the international gathering was made by the Executive Committee of the National Lutheran Council on March 31 by a unanimous vote.

Most important factor in the choice of Minneapolis was the geographical centrality of the site combined with the likelihood of strong local interest and support. Church leaders in the Twin City area have pledged that expenses connected with entertaining the Assembly will be met locally.

As now planned, there will be 275 delegates, including 60 from the eight member church bodies in the U.S.; 100 official visitors from member Churches, half of them will be from the U. S. and Canada; 100 official visitors from non-member Lutheran Churches, other confessional bodies and organizations, and ecumenical agencies; an additional 25 selected official visitors, and an undetermined number of official youth visitors.

BAR OFF-COLOR SONGS

Clergymen and church groups at Durham, N. C., lauded the announced policy of a local radio station to bar questionable and off-color songs from its programs. Station WDNC announced its policy in a paid advertisement in local newspapers addressed to "clergyman, teacher, parent, boy or girl teenager."

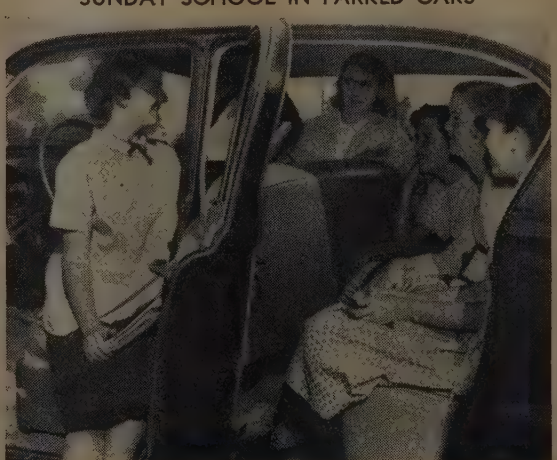
"During the past few months, a disturbing trend has developed in the field of music," it said. "Bearing the tag of 'something new, something different,' undisguised smut has been creeping into the lyrics of the recorded tunes we are asked to introduce to you. As little as a year ago, these would have been classed as unfit for mixed company . . . much less on the air! Today they are being released daily by 'name' recording companies as well as 'off-brand' labels. These people appar ently believe that the off-color doub meaning has moved into the home.

"We cannot believe that it has. W do not think that you, our listener want the smutty lyrics heard daily i the home and family automobile. S WDNC refuses to be a party to an thing so poisonous to the mind an spiritual values of its listeners. Th trade magazine *Variety* has recognize the trend and its inherent dangers i a continuing series of editorials en titled 'Leer-ics.' To *Variety's* warnin to the music industry, WDNC is join ing other broadcasters around the cou try in adding its protest."

GRAEBNER'S COLLECTION

Soon after the death of the theologia and churchman, Theodore Graebne for many years professor at Concordi Theological Seminary, St. Louis, Mo his invaluable collection of document papers, manuscripts and pamphlets wa transferred to the archives of Concor dia Historical Institute, St. Louis. Se eral years are required to properly o

SUNDAY SCHOOL IN PARKED CARS



RNS Photo

Sunday school children of Northwest Baptist chapel, Miami, Florida, say it's "fun attending classes in cars parked outside the church. The photo shows Mrs. Homer Lindsey the pastor's wife, teaching 12-year-old girls in one of the cars. The innovation, ver popular with the children, was begun nearly a year ago when the chapel's six Sunda school classrooms and two nursery rooms were not enough to accommodate the enrollmen On a recent Sunday 133 children met for 17 classes in cars parked on the church lo The Sunday school has 788 enrolled pupils.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

anize and file this collection. Portions f the collection are available to re-arch students at present, though an-her portion has been officially sealed r the next 20 years. As has been the se in many papers of the great states-en in America, the Graebner papers ill be closed to the public during the ars immediately after his death.

ELGIAN GOVERNMENT XPECTED TO YIELD

Roman Catholic circles in Brussels, elgium, predicted the government ould shelve its controversial bills to organize the school system, and ame a fresh commission to make new ecommendations. This prediction me after the street demonstrations of vo weeks ago. Parliament has been n recess since that time.

Catholics who believe the govern-ent will in time appoint a new com-ission to make recommendations on ducational policy reason this way:

The present parliament has proposed complete revision of the Belgian con-itution which can succeed only in an tmosphere of political peace. Such eace is out of the question unless the hool issue is settled to the satisfaction f all. (All Catholics, that is, to be ure.) This and other political con-iderations, it is believed, will force the overnment to withdraw the contro-ersial educational bills.

ROTEST FROM CHURCHES ON CORSI DISMISSAL

Church groups and relief agencies oiced concern over the ouster of Ed-ard J. Corsi as special immigration dviser to Secretary of State John Fos-er Dulles. In a joint telegram to Mr. Dulles, leaders of nine religious and ecular relief agencies described the ermination of Mr. Corsi's services "an nfortunate blow to the effectiveness f the Refugee Relief Program." They sked for an immediate conference ith Mr. Dulles and President Eisen-ower "to discuss the present serious eopardy to confidence and co-operation mong our constituencies throughout he country. The agency leaders said hey also wanted to discuss "practical teps which need to be taken within he administration to overcome present nd past deficiencies in this urgently mportant program."

Signers of the message were: Roland Elliott, Church World Service; Msgr. E. F. Swanstrom, War Relief Services-National Catholic Welfare Conference; Abram G. Becker, International Rescue Committee; Arthur Greenleigh, United HIAS Service; and Cordelia Cox, Lutheran Refugee Service.

Dr. Paul C. Empie, executive director of the National Lutheran Council, protested the action by pointing to "appalling ineffectiveness" in the administration of the 1953 Refugee Relief Act during its first 18 months, and the new hope which had come for a change in the situation with the appointment of Mr. Corsi.

DEEDS RANCH TO COLLEGE

A 79-year-old cattleman has deeded a $1,100,000 ranch to Abilene Christian College, a Church of Christ institution at Abilene, Texas. The 41,839-acre ranch was donated by W. M. Edwards of Fort Stockton. It is the largest gift received by the college since its founding in 1906.

Mr. Edwards, who will retain an estate on the ranch during his lifetime, said he made the gift because he believes the college's teaching program "makes good citizens." Donald Heath Morris, college president, said in announcing the gift that it will "underwrite our present building program and help us go ahead with construction of other units as soon as the funds are available."

WORTHY OF NOTE . . .

Dr. Toyohiko Kagawa, noted Japanese Protestant evangelist is reported resting comfortably after a sudden collapse. He was reported suffering from cerebral anemia. . . . Roman Catholics throughout the world were urged to make a special contribution on Good Friday for the restoration and preservation of the Church of the Holy Sepulchre in Jerusalem and other shrines in the Holy Land. . . . In recognition of the efficiency of Lutheran mission work, the French authorities of Madagascar will give the title of a new school for the deaf, built at Antsirabe, to the Norwegian Mission Society. . . . Dr. Edgar S. Brown, Jr., pastor of Grace Lutheran Church in Pottstown, Pa., has been named director of the United Lutheran Church in America's new department of worship, effective June 1. The purpose of the department is said to be "to enrich, not to govern" the devotional life of the group.

ALL-WHITE VESTRY NAMES NEGRO RECTOR

RNS Photo

The Rev. John T. Walker, newly-appointed rector of St. Mary's Episcopal Church in Detroit, is shown with members of the vestry of the congregation who appointed him minister of the predominantly white congregation. He is believed to be the first man of his race to hold such a post in the Episcopal Church. Mr. Walker is a graduate of Wayne University in Detroit and of Virginia Theological Seminary. Ordained a deacon last summer and a priest this February, he served the parish five months as deacon-at-large before his appointment as rector. St. Mary's congregation is 80 per cent white and 20 per cent Negro. The church is in a community once predominantly white, but into which Negroes began to move in large numbers in 1948.

Schools and Colleges

Edited by the Division of Higher Educati

SUMMER SESSIONS ANNOUNCED AT PACIFIC LUTHERAN

Graduate courses in education leading to a master of arts degree will be given this summer at Pacific Lutheran College, Parkland, Washington. The first term will run from June 13 to July 15, and the second from July 18 to August 19. Six semester hours may be earned in each term.

Special features of the summer session will include an elementary school workshop, a drama workshop, an administration and supervision workshop and a high school string players workshop.

Dr. Orville Dahl, executive secretary of the Division of Higher Education of The Evangelical Lutheran Church, will conduct a series of lectures June 28 to July 1 on the general topic, "The Present Status of Higher Education in America."

In addition to the resident faculty there will be twelve visiting educators on the summer faculty. These will include Mrs. Buena Stolberg, core curriculum specialist from Webster Groves, Missouri, and Dr. Ray W. Howard, superintendent of the Shoreline School District, Seattle.

In addition to graduate courses, there will be undergraduate work in liberal arts, education, and nursing education.

Recreational trips have been planned for summer students to the Pacific Ocean beaches, Mt. Rainier, Puget Sound, mountain streams and industrial plants.

Persons desiring further information and a summer session bulletin may write to: Director of Summer Session, Pacific Lutheran College, Parkland, Washington.

COLLEGE UNION BUILDING TO BE CONSTRUCTED AT PLC

Among the major decisions made at a recent meeting of the Board of Trustees at Pacific Lutheran College was that of immediate construction of a college union building.

The college union, to be erected north of the dormitories completed last fall, will house a cafeteria and dining hall seating 700 persons, a coffee shop, bookstore, lounges, post office, student and alumni offices. It will be of rustic cedar construction on one floor and its dimensions will be 160 by 160 feet. It is hoped that the building will be ready for use in September.

Because of the increase in enrollment and the expansion of the curriculum, the board also voted to add seven faculty members in addition to those now on the faculty. The additions will be made in English, education, industrial arts, mathematics, and engineering, biology, and a college pastor.

*

The Rev. Robert W. Lutnes, pastor of Hope Lutheran Church, Tacoma, Wash., has accepted the call to be pastor of the PLC student congregation which will be started in September. The new pastor is a member of the class of 1943 of PLC. He has served parishes in Hines, Oregon, and Napa, California, in addition to Tacoma.

CAMPUS NEWS NOTES FROM ST. OLAF COLLEGE

Mr. Ray Miklethun, a junior from Minneapolis, is the new Student Congregation president for the coming year at St. Olaf College.

Other officers named at elections held recently are vice president, David Ede, a sophomore from Fort Dodge, Iowa; secretary, Carol V. Johnson, a junior from Montevideo, Minn.; and treasurer, Bruce Williamson, a junior from Thief River Falls, Minn. New Student Congregation members-at-large are Barbara Bjorkman, a sophomore from Thief River Falls, Minn.; Helen Dybvig, a sophomore from Dayton, Ohio; Robert Esse, a junior from Manitowoc, Wis.; Robert Flaten, a junior from Northfield; Claire Gunderson, a junior from Blue Earth, Minn.; a William Lund, a sophomore fro Wanamingo, Minn.

*

Mr. Dick Hemstad, senior at St. Ol from Willmar, Minn., has been nam recipient of a scholarship to attend t University of Chicago Law School ne year, according to Dr. Kenneth Bjo of the St. Olaf history department.

Hemstad is a history major at S Olaf. His other activities have include student body vice president, memb of the men's senate, member of t student parliament and the studer faculty social committee, and footba He was also elected this year to mer bership in Phi Beta Kappa.

The scholarship covers tuition f his first year and is renewable at t end of each successive year if the sch astic requirements are met.

*

Miss Charlotte Martinson, a junior St. Olaf, was elected first vice pre dent of the Minnesota chapter of F ture Teachers of America at the spri meeting of the FTA state conventi held April 16 on the St. Olaf campu Some 200 high school and colle members of the association attend the meeting.

Miss Martinson is the daughter the Rev. and Mrs. H. H. Martinso ELC missionaries to China who a now making their home in Northfie

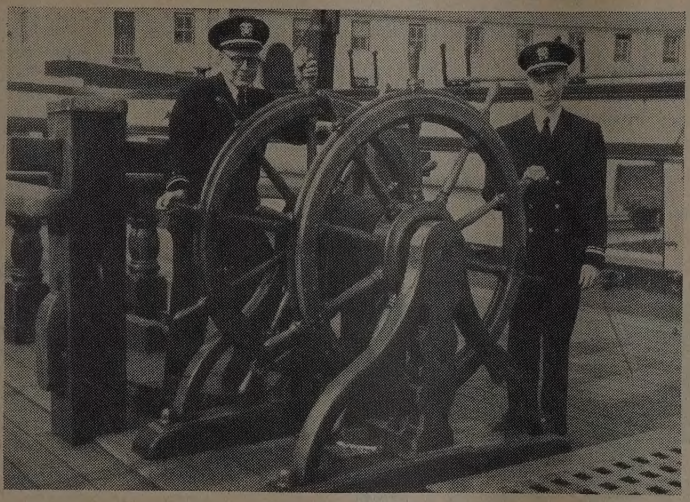
*

Standard Oil Foundation, Inc., Indiana has announced that St. Ol College will again be a recipient of $1,000 gift, with half of the money t go toward purchases for the chemistr department and half to be used as stipend for a senior student, selecte by the college, who is planning t carry on graduate study in either chem istry or chemical engineering.

St. Olaf has been named a partic pant in the Standard Oil Foundation scholarship program for a number o years, according to Dr. Courtlan Agre, chairman of the chemistry d partment.

Within the E.L.C.

NEWLY APPOINTED ELC NAVY CHAPLAINS



In the above picture, taken at the Boston Navy Yard, are two ELC pastors recently appointed as Navy chaplains. They are Vernon J. Holte (left) and Ralph H. Moe.

PERSONS

The Rev. Lloyd Swantz, youth director of The Lutheran Council of Great Britain, has been appointed the Council's director of education and also the warden of its lately purchased centre, Hothorpe Hall, a manor house near Theddingworth in Northampton Shire, England. The Lutheran World Federation made a grant toward the purchase of this fine property. Pastor Swantz is now in residence at Hothorpe Hall.

The Rev. James R. Otterness, formerly of Philip, S. Dak., was installed April 24 as pastor of Our Saviour's Church, Omaha, Nebr., by District President Pierson.

Dr. Oscar C. Hanson of the ELC Evangelism staff was the speaker at the annual spring dinner of the Minneapolis Christian Medical Society April 2. His topic was, "A Cross-centered Practice." Among the objectives of the Society are: sponsorship of a downtown mission medical clinic, acting as brother physician to medical missionaries, and being once a year host to the University undergraduate chapter of the Society.

The Rev. W. Le Roy Elster, Lemon Grove, Calif., has accepted a call to a new Home Mission parish in the Evergreen area at Kalispell, Montana.

The Rev. A. J. Brakke, formerly of Beresford, S. Dak., is now pastor of the Louisburg-Bellingham parish in the Southern Minnesota District.

The Rev. T. J. Weltzin, formerly pastor of the rural Bottineau parish, in North Dakota, moved to his new parish in Viking, Minn. on April 1.

Mrs. J. B. Johnson (nee Olive Larson), an active member of Bethel Church, North Sacramento, Calif., passed away April 8, in her 68th year. Survivors are her husband, seven sons, and one daughter.

Dr. Theodore Nelson, chairman of the speech department at St. Olaf College, Northfield, Minn., was elected national president of Pi Kappa Delta, national forensic society, at its recent annual convention at Redlands, Calif.

DISTRICTS

Eastern

Centuria, Wis. North Valley Church, parish of the Rev. John E. Midtling, has received three pews, given in memory of three late members: Archie Peterson and Mr. and Mrs. Anton Olson. It is hoped that other pews will be given as memorials, eventually to replace the old ones. The pews were made by Stephen Melberg, who came to Milltown as a displaced person from Austria.

Milwaukee, Wis. Advent Church received 34 new members on Easter Sunday.

Star Prairie, Wis. Bethany Church received March 13 21 new members, and West Immanuel Church of the same parish received 10 new members. The Rev. W. M. Abramson is the parish pastor.

Northern Minnesota

Hendrum, Minn. Immanuel Church, parish of the Rev. Herbert A. Peterson, will celebrate its 80th anniversary June 11-12. Dr. A. E. Hanson, president of the Northern Minnesota District, will preach at the Sunday morning service. A confirmand's reunion will take place the preceding evening. All who have been confirmed in the congregation are especially invited to the anniversary celebration.

Northome, Minn. Hope Church, parish of the Rev. Hans Nelson, received 22 new members on Palm Sunday, 13 of these by adult confirmation. This was the second group received into membership within the last half-year. A new adult confirmation class is being formed. The Mizpah parish, of which Hope Church is a unit, voted self-support in January of this year.

NOTICE

The Twenty-Second General Convention of The Evangelical Lutheran Church will be held, God willing, June 20-26, 1956, at Central Lutheran Church in Minneapolis, Minnesota.

O. H. HOVE
General Secretary

ANNOUNCEMENTS

Lemonweir Circuit WMF will meet May 11 at Fountain Church near Hustler, Wis.

Luverne Circuit WMF will meet May 6 at Lake Shetek Bible Camp. Speakers: Dr. Erling Hestenes and Mesdames Peter Fossum and G. T. Norswing.

Lutherhaven Camp on the Mississippi, between La Crosse and Winona, available to Lutheran groups. Contact chairman of board: Chester Johnson, Harmony, Minn.

For Sale: 20 pews, 10 ft. long, in good condition; also chancel furniture of oak, including font and altar with altar piece. Contact Our Saviour's Lutheran Church, Greenwood, Wis.

Windom Circuit WMF will meet May 3 at Dovray, Minn. Speakers: the Rev. A. L. Abrahamson, Mrs. Merrill Gilbertson, and Miss Marion Bringle.

Albert Lea Circuit WMF will meet May 3 at Central Freeborn Church, six miles southwest of Clark's Grove, Minn. Speakers: Mrs. Peter Fossum and Miss Elaine Tracy.

Green Bay Circuit WMF will meet May 12 at Our Saviour's Church, Pulaski, Wis. Speakers: Miss Victoria Ronning and the Rev. C. Russell Johnson.

For Sale: An A. B. Dick mimeograph, No. 90, in excellent condition. Contact Liberty Lutheran Church, 2054 James Ave. No., Minneapolis 11, Minn.

Lutheran Mission to Israel will hold its fifth annual meeting May 14-15 in United Lutheran Church, Grand Forks, N. Dak. Among the speakers will be: Dr. Robert H. Boyd, the Rev. Alvin G. Lewis, the Rev. Elias Newman, and Dr. Herman E. Jorgensen.

Grand Forks Circuit LDR will meet May 1 in United Lutheran Church in Grand Forks, N. Dak. Speaker will be Miss Dorothea Ofstedal.

Harvey Circuit WMF will meet May 11 at Harvey, N. Dak. Speaker will be the Rev. John M. Mason.

Moose Jaw Circuit LDR will meet May 15 (2:30 and 7:30 p.m.) at Saskatchewan River Church, Broderick, Sask.

For Sale: 27 pews, 9½ ft. long, available immediately. Free, for the taking: altar with rail, pulpit, font, several colored windows. Contact Bethany Lutheran Church, Fairview, S. Dak.

Rice Lake Circuit WMF will meet May 3 at Chetek, Wis. Speakers: Mrs. O. G. Malmin and Orwall Anderson.

PARISH CONSERVATION AND EXTENSION THROUGH . . .

THE PLACEMENT SERVICE

The Placement Service of the E.L.C. serves many people each year. Read the listings below. They may be of value to you or someone that you know. The merits of the propositions advertised have not been investigated and the Placement Service assumes no responsibility in the matter. Send your ads and communications to: The Placement Service of the E.L.C., 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Farms

7 acres, less than a mile from town, for sale in Southern Minnesota near Northfield. 7 room insulated house, good barn, garage, hen house. Water in house. Lutheran church. Price $4,500. 411-1A

20 acre farm for sale with buildings in Goodhue Co., Minnesota. Norwegian settlement, close to highway. Price $5,000. 411-2A

189 acre farm, excellent buildings, running water in barn, modern house, REA, ¼ mile from small village with creamery and ELC church. Grade school 500 feet from house. On high school bus route. Located in Cass Co., Minnesota. 411-3A

Good farm for sale in Cass Co., Minnesota. 4 miles to town, near large lake, good fishing. Can be had with or without stock of sheep and cows. Very good buildings. Owner selling on account of poor health. 411-4A

20 acre farm for sale in Ottertail Co., Minn. 2 bedroom modern home with fireplace, new double garage, barn, chicken house, year-round road, on school bus route. Reasonable price, terms. 411-5A

For sale—170 acre farm in Douglas Co., Minn. Very good soil, REA, phone. Close to Lutheran church and grade school. 5 miles to town. 411-6A

Good 160 acre dairy farm for sale in Morrison Co., Minnesota. All open, no rocks in fields. REA, pressure system. Equipped with machinery and household goods. Price—$11,000 for farm alone. 411-7A

240 acre improved farm for sale in Northeastern South Dakota. All in cultivation. Good water. Nice locality. Priced to sell. 411-8A

160 acre farm for sale in Codington Co., South Dakota. Fair set of buildings. Near school. On mail route and hard surface highway, not far from Watertown. Priced to sell. Elderly owners in poor health. 411-9A

For sale—160 acres, no buildings, in Marshall Co., South Dakota. Very good stock deal. Priced at $20 per acre. 411-10A

40 acres with fair set of buildings for sale in Northeastern South Dakota. Ideal place to raise chickens, keep a couple cows. About 20 acres in field, REA, phone, on mail route. 411-11A

240 acre well improved Roberts Co., South Dakota, farm for sale. All in cultivation. Leased for this year but buyer gets the rent. Priced to sell, reasonable terms. Close to school. REA, phone, Lutheran community. 411-12A

80 acre well improved farm for sale not far from Sisseton, South Dakota. Good house, barn, silo, granary. Best of soil. On gravel road, REA, phone, mail route. Can be bought with livestock and equipment at bargain figure. 411-13A

For sale—320 acre highly improved farm in South Dakota. Large house and barn, granary, corn crib, hog house. On graveled highway. Good investment. 411-14A

267 acre grade A dairy farm for sale in Central Wisconsin. All good modern buildings, 55 head of cattle, machinery, creek running through farm. On school bus and mail route, 4 miles from town and Lutheran church. 411-15A

Homes

Bungalow for sale in Minneapolis. 1 fare to St. Paul, half block to Lake Street bus. 2 bedrooms and bath down. Finished expansion up. Nice inclosed front porch, gas heat, single garage, nice yard. Clean throughout. Requires $4,100 down, $77 per month. 411-16B

For sale or rent—cabin on Kabekoona Lake near Bemidji, Minnesota. Located in Friendship Springs area. All cabins owned by Lutheran pastors. Cabin has fireplace, oil burner, electric stove, refrigerator and is completely furnished. 411-17

Cottage for sale at Wautoma, Wisconsin in a pine grove on North shore of lake. High elevation. Modern electric kitchen, fireplace 3 large bedrooms. Completely furnished, with aluminum boat. Sunporch facing lake. 411-18

For sale or trade—good house with out door buildings and 5 acres of land in Central Minnesota, within city limits of small village Good income property. Lutheran community 411-19

Small home for sale in Kenyon, Minnesota Lutheran neighborhood. Would make ideal business location. Located on highway. Very large lot and frontage. 411-20

Businesses

Good business lot for sale in St. Louis County Minnesota town. Basement for building. Ideal location. Especially fine for bakery. 411-21

Only cafe for sale in small town in Brookings Co., Eastern South Dakota. Building and fixtures all to go. Good business. Lutheran community. 411-22

Cafe with 3 bedroom living quarters for sale. Excellent building of brick construction 24x60 ft., full basement. Good business in Grant Co., South Dakota. 411-23

Women's, men's, children's clothing store for sale in Southeastern South Dakota. Good business, large trade territory. Inventory reduced to suit buyer. Lutheran church and high school. Owner selling because of poor health and to dissolve partnership. 411-24

Grocery store, meat and notions, for sale in North Central Iowa town. Good business in Lutheran community. Owner selling because of age. 411-25

Meat and groceries business for sale in small Northern Iowa town. Lutheran community 2 blocks from Lutheran church. Owner in poor health. 411-26

Neighborhood grocery store for sale in Fargo, North Dakota. Over $90,000 gross volume. Building can be purchased or rented 411-27

Grocery store for sale in small North Dakota town. Two Lutheran churches and schools. Owner wishes to retire. 411-28

For sale—Super Market in Northwestern Wisconsin town. Good steady year-round business. Yearly volume over $100,000. Rent per month, $100. Inventory about $7,500. Fixtures can be paid for on monthly basis. Owner retiring. 411-29

Variety store for sale in Southern Minnesota town. $10,000 will handle. Ideal man wife set up. Low rent, clean stock. 411-30

FOR RENT

Nice big room, with kitchen privileges, in South Minneapolis. Near two bus lines. 411-31

WANTED TO RENT

Young couple, no children, want to work and live on an equipped farm, approximately 180 level acres, to eventually buy, in Southern Wisconsin near Kenosha if possible. 411-55

Seminary couple with one small child desires unfurnished or partly furnished apartment or house in Minneapolis or St. Paul by June 1st. 411-32

Furnished or partly furnished apartment wanted by Lutheran veteran and wife. Urgently needed! Prefer location near University of Minnesota. 411-33

POSITIONS WANTED

Secretarial job wanted. Los Angeles are

urch desired. Available July 1st. 411-34D
College girl majoring in French and Span-
desires summer employment as companion
lady or children, summer camp work, or
ll tutor younger children. 411-35D
High school English and Journalism teacher
sires position in Colorado or farther West.
rary certificate. 24 credits beyond B.A.,
years experience. 411-36D
Woman, Augsburg graduate, desires teach-
g position in Southwestern state. Has Eng-
h major and library training. 5 years ex-
rience. Jr. high school credentials for Cali-
nia. 411-37D
Consecrated woman teacher with parish
rk and general office experience in church
sires vacation Bible school position. L.B.I.
duate. 411-38D
Married man, in his 30's, with two chil-
en, desires position as hospital administra-
. B.S.C. degree from Univ. of North Da-
ta. Presently employed as business manager
77 bed hospital. 411-39E
Experienced organist and choir master de-
es full time church music position in Lu-
eran church in Mid or Far West. Excellent
ining and recommendations. 411-40E
Wanted—Music position in good Western
innesota town. Lutheran, married. Master's
gree in music, 16 years experience.
411-41E

HELP WANTED

Cook wanted for summer months at home
aged in Minneapolis. Good pay. Full
aintenance. 411-42F
Experienced Christian woman wanted to
baking in Sunset home in Central Iowa.
411-43F
Young woman wanted for general house
ork in Montana. Good home. Can stay all
mmer and longer if desired. 411-44F
Housekeeper wanted on small farm in
orth Central Iowa. Some wages, but more
r home. 411-45F
Good dependable girl or middle-aged wom-
n wanted to do cooking, no washing, and
assist woman in modern country home,
minute ride to town, in Iowa. 411-46F
Matron wanted for large Lutheran Old
eople's Home in Minnesota. Qualifications
referred. Age 40 to 55; R.N. or Licensed
ractical Nurse. Employment to begin as soon
possible. 411-47F
Registered Nurse or Licensed Practical
urse to take charge of an infirmary of home
r aged in Northwestern North Dakota. 32
atients and 7 nurses' aides. Nurse's room
ith bath. 411-48F
Registered nurse wanted for medical clinic
f thirteen doctors in Southern Minnesota.
411-49F
Wanted—two registered nurses, four prac-
cal nurses, three maids, one cook, one dining
oom lady and a maintenance man with some
ngineering experience to handle heating
lant. Will consider husband and wife com-
ination if each can fill a position. Located
n Chicago, Illinois. 411-50F
Single or married man wanted to work on
arm in Western Montana. May rent house
urnished. Electricity. Garden spot. 411-51G
Man wanted to work in retail butcher shop.
ood wages with possibility in very near
uture to become manager. Good hours. Fine
utheran church in Montana college town.
411-52G
Experienced furniture salesman needed.
One who is capable of running a small store.
alary and commission. 411-53G
Opportunity for machinist-welder-general
epairman in small Willamette Valley town
n Oregon. Good schools and Lutheran
hurches. 411-54G

Sacred Music

FOR CHURCH WEDDINGS AND RECEPTIONS

ORGAN MUSIC

E: Easy M: Medium D: Difficult
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***WEDDING SERVICE VOLUME II** by Rossini
Thirty pieces for Pipe or Reed Organ. E.....$1.75

***BACH BOOK OF AIRS**
Fifteen numbers including: "Air on the G String"; Arioso; My Heart Ever Faithful; Largo from "Fifth Violin Sonata"; Sarabande from the "Sixth Violoncello Suite"; Siciliano; Air in A Minor. M.....$1.50

WEDDING MUSIC PART I
Processionals and Recessionals, General Service Music. 23 compositions. Among them: Purcell: Trumpet Tune in D Major; Trumpet Voluntary in D Major. Boellman: Two Movements from the Suite Gothique. Handel: Adagio from the "Overture to the Occasional Oratorio;" Andante from "Second Movement of the Organ Concerto"; Aria in F Major from "Twelfth Concerto Grosso"; Postlude in G Major; Processional from "Judas Maccabeaus"; Solemn Processional from "Water Music Suite." MD.....$2.50

WEDDING MARCH PART II
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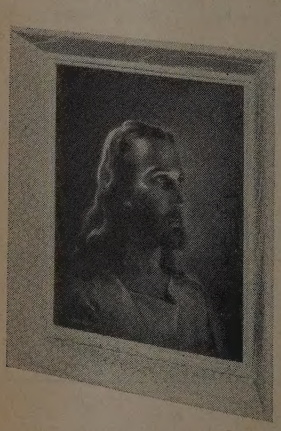

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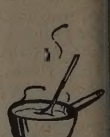

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